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THE REDEMPTION OF THE BODY.

THE REDEMPTION OF THE BODY.

BEING

AN EXAMINATION OF ROMANS VIII. 18-23.

BY

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ἐν οἷς ἐστὶ δυσνοήτά τινα.

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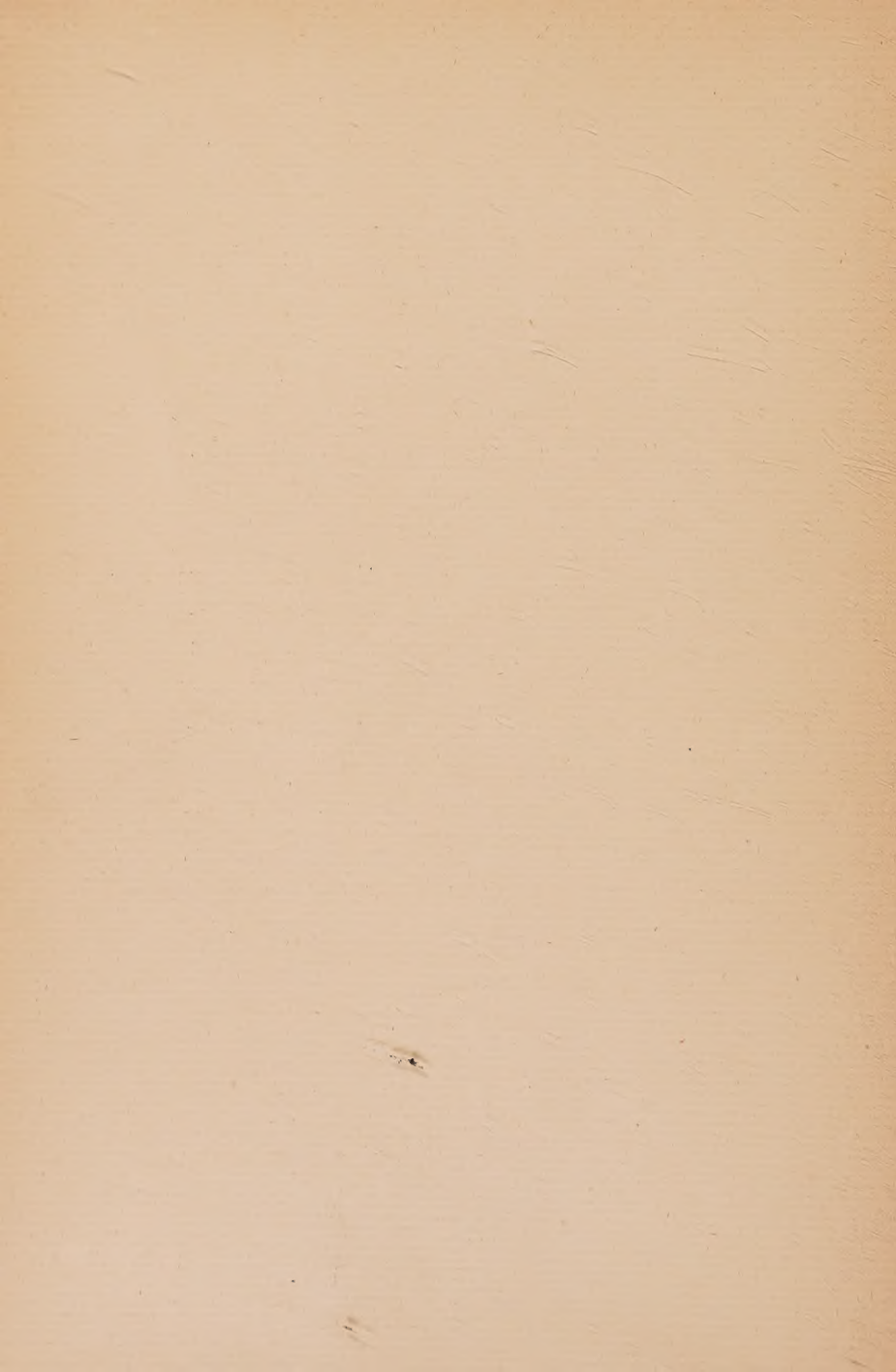
PREFACE.

IT is proper for me to state that I can make no claim whatever to be a theologian. I say this not to disarm criticism, but rather with the hope that the interpretation here offered may in nowise be prejudiced by my imperfect treatment. This interpretation was worked out simply by a critical examination of the Greek text, but to my father, the late Bishop of Illinois, is due the inspiration for the thoughts here presented.

It gives me pleasure to acknowledge my obligations to the Rev. Walter Lock, of Keble College, for valuable suggestions and critical revision.

Advent, 1891.

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ROMANS VIII. 18-23.

Λογίζομαι γὰρ ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. ἡ γὰρ ἀποκαταδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν νύων τοῦ Θεοῦ ἀπεκδέχεται. τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐκ ἐκούσα ἀλλὰ διὰ τὸν ὑποτάξαντα, ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. Οἶδαμεν γὰρ ὅτι πάντα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. οὐ μόνον δέ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ Πνεύματος ἔχοντες ἡμεῖς καὶ αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν, νιοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

NEW TESTAMENT.

‘Existimo enim quod non sunt condignæ passionēs hujus temporis ad futuram gloriam, quæ revelabitur in nobis.

‘Nam expectatio creaturæ revelationem filiorum Dei expectat.

‘Vanitati enim creatura subjecta est non volens, sed propter eum, qui subjecit eam in spe :

‘Quia et ipsa creatura liberabitur a servitute corruptionis in libertatem gloriæ filiorum Dei.

‘Scimus enim quod omnis creatura ingemiscit et parturit usque adhuc.

‘Non solum autem illa, sed et nos ipsi, primitias spiritus habentes, et ipsi intra nos gemimus, adoptionem filiorum Dei expectantes, redemptionem corporis nostri.’

THE VULGATE.

‘For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.’—*Authorized Version.*

‘For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward. For the earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of Him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body.’—*Revised Version.*

THE REDEMPTION OF THE BODY.

THE Epistle to the Romans has been the grand arena on which theological combatants have been contending for centuries. The contest has been earnest, and the result, so far, by no means decisive as to the meaning of the Apostle in the particular passage under discussion.

This is evidently a continuous argument, commencing with the personal and confident assurance that 'the sufferings of the present time are not worthy to be compared to the glory which shall be revealed in us'; it rises to its culmination in the promise of the *Redemption of our Body*. A parallel argument is the magnificent one on the *Resurrection of the Body* (1 Cor. xv.); the body in all its relations of suffering, redemption, and resurrection, being a constant theme with the great Apostle.

S. Paul, it is generally conceded, was an able scholar, trained at the feet of Gamaliel, a clear and accurate thinker, exact in expression and logical

in argument, though in his Epistles there are 'some things hard to be understood' (2 Pet. iii. 16). It cannot be, then, that he had not a distinct thought to convey, nor that he was wanting in the ability to express it. Must it not be that the fault is in ourselves if we fail to find a clear and satisfactory interpretation of what is evidently a most important statement of belief?

It is only necessary, however, to refer to those who have considered this passage, from S. Chrysostom down to the most recent commentator, to find that there is no unanimity whatever, no consensus of opinion, and that even the most reasonable interpretation is far from satisfactory, and apparently neither in accord nor in sympathy with the language of S. Paul.

The interpretation we offer is virtually new, but this is no conclusive reason why it may not be satisfactory. There is much yet to learn in Holy Scripture. 'He must be a man of boundless hardihood,' writes Dean Vaughan ('Epistle to the Hebrews,' p. ix.), 'who could imagine himself to have sounded the depths of a single book or a single sentence of Scripture;' and the exacter criticism of modern times, as well as the deeper appreciation which the growing ages bring to its interpretation, may make one hope that yet further results may be attained.

I.

If we take up the interpretations of this passage by many eminent writers, and without regard to any special order, there is found a large variety and very great latitude of opinion.

Lange says the great question is, '*what is the κτίσις?*' and he classifies as follows the answers that have been given to the question.

- '1. The natural and spiritual world. The universe ; as Origen and Theodoret regard it.
- '2. Inanimate creation, as S. Chrysostom, Calvin, Theophylact, and Beza consider it.
- '3. Animate creation, either—
 - '(a) Humanity, that is, still unbelieving men, as S. Augustine and Turretine regard it.
 - '(b) Unconverted heathen, according to Locke, Lightfoot, etc.
 - '(c) The Jewish people. See Cramer et al.
 - '(d) Gentile Christians ; Clericus, Nosselt.
 - '(e) Jewish Christians ; Gockel.
 - '(f) Christians in general.
 - '(g) Socinians and Arminians.
4. Inanimate and animate, in contradistinction from humanity ; Irenæus, Grotius, Calovius, Neander, etc.

- '5. The material world surrounding man. Tholuck.
- '6. The whole creation, rational as well as irrational, not yet redeemed, but needing and capable of redemption; here opposed to the new creation in Christ and in the regenerate;' and this is the view adopted by Lange himself. ('Epistle to the Romans,' translated by Dr. Schaff, p. 269.)

Meyer claims that *κτίσις* is the collective non-rational creation, animate and inanimate, the same which we term, in popular usage, *all nature*, from which we are accustomed to *exclude* intelligent beings. ('Epistle to the Romans,' Edinburgh, 1879, vol. ii., p. 73.)

Beet translates *κτίσις* throughout as *creation*, the creation as especially distinguished from the children of God—the *entire world* around us, living and without life, *man alone excepted*—what is called *nature*. ('Romans,' London, 1881, p. 247.)

Philippi, in his commentary, says that *κτίσις* *cannot* be accepted as meaning the *entire creation*, or the *rational* creation, but the *irrational* creation, which view he claims is received by the *majority* of expositors, and almost *universally* accepted. '*κτίσις* can only mean the *irrational creation*, exclusive of non-Christian humanity.' ('Romans,'

Banks' translation, Edinburgh, 1879, vol. ii, p. 10.)

Dr. Gifford, in the Speaker's Commentary, suggests, in brief, that 'the *creature*' should be rather the *whole creation*, the creation as *distinct* from *mankind*. The Apostle 'personifies the *world*' just as the prophets do when they make the floods clap their hands. This is the view of S. Chrysostom. Nature sympathizing with man's glorious liberty—the whole creation is to undergo a change, and become the fit scene of the glory of God's children.'

Bishop Wordsworth regards *κτίσις* as the *whole creation*. 'Weeds and thorns, briars and thistles, deform its beauty; the earth is riven by earthquakes and volcanoes, and desolated by floods, and is reserved for dissolution by fire. The whole creation, which had been made "very good" by God, was marred and made subject to vanity and a curse.' The Bishop, however, adds that under the words the *whole creation* the Apostle *may* include the *unregenerate heathen*. ('New Testament,' part iii., p. 236, London, 1859.)

Dean Alford gives the various interpretations generally as presented by Lange, adding the name of Luther to those who regard *κτίσις* as inanimate creation, and concludes *κτίσις* to be '*all the*

world, except man, both animate and inanimate.' He says 'the right explanation is, *all animate and inanimate nature as distinguished from mankind.*' So Irenæus, Grotius, Calovius, Wolf, Ruckert, Reiche, etc. ('Greek Testament,' London, 1855, vol. ii., p. 369.)

In Bishop Ellicott's Commentary on the New Testament for English Readers, Dr. Sanday considers *κτίσις* to refer to the *whole world of nature*, animate and inanimate.

Dr. Vaughan says that *κτίσις* includes even the *irrational, perhaps the inanimate* portions of God's handiwork on earth; and adds that 'this is all somewhat *mysterious.*' ('Epiph., Lent and Easter Sermons,' pp. 332 and 337.)

Dr. Vaughan further suggests that 'the whole creation, even in its irrational (if not inanimate) portion, gives signs as of expectation, of longing, of a sense of want and imperfection, to be satisfied only in those times of refreshing which shall accompany the public recognition of the true sons of God. The whole earth in its present state, the world of nature, so full of imperfection, suffering, and decay, and yet under the government of a perfect God, seems to indicate not the need only, but the certainty, of a future restitution of all things.' ('Epistle to the Romans,' *ad loc.*)

Professor Jowett, in his commentary on Romans, frankly admits that the exact meaning of *κτίσις* has been a subject of great difference among commentators, whether it refers to :

1. Inanimate creation.

2. Brute creation.

3. The Gentiles as opposed to the Jewish world. He finds as to the first two *little* to support them in Scripture, and the last of them *too narrow*. He adds: 'It would not be extravagant to suppose that the word which occurs *four* times was not to be taken in each of the four verses in precisely the same sense.' We might frankly say that we scarcely think this suggestion of the learned Professor will commend itself to critics. He adds that we are left quite as much in the dark later as to the words, 'by reason of him who hath subjected,' etc. 'These words,' said Professor Jowett, 'can scarcely refer to *Adam*, and, if we set aside this explanation, it is not quite clear whether God or Christ is intended by the words, "Him who subjected,"' etc. ('Epistles of St. Paul,' London, 1855, vol. ii., pp. 228, 229.)

This language is, of course, an admission that there is not any translation of the word *κτίσις*, nor any interpretation of this passage, which so far commends itself to Dr. Jowett's critical judgment.

The Rev. M. F. Sadler thinks 'there can be no doubt' that *κτίσις* is the 'unrenewed creation.' 'First, then, the creation or creature is man; then the creatures nearest to him, who seem to have souls in sympathy with him, who can in some small degree enter into some of his purposes, and who seem to partake both of his virtues and his vices; and the rest of creation cannot be excluded, but is affected according to its nearness to man or its dependence on him.' ('Epistle to the Romans,' London, 1885, p. 173.)

Knight regards the creature as the *material creation*, which, possessing no will, could not transgress against God or corrupt itself. ('Epistle to the Romans,' London, 1854, p. 381.)

Dr. Pusey considers 'that all nature, having suffered together, shall be restored together. Things animate and inanimate, as being the works of God, bear in themselves some likeness to their Maker, and traces of His hands. As, then, to us death is to be the gate of immortality and glory, so in some way to them. . . . Creation includes all created beings. . . . All creation must include our nature too, in that one common groan and pang.' (Sermon XVII., 'Groans of Unrenewed and Renewed Nature.' 'Paroch. Sermons,' vol. ii., p. 303.)

Canon Liddon explains *κτίσις* as the whole

irrational creation : animate and inanimate creation in opposition to man. ('Explanatory Analysis of St. Paul's Epistle to the Romans.' Privately printed.)

Godet, after excluding various explanations, claims 'that it only remains to restrict the application of the word "the creation" ("la création") to all unintelligent beings, that we understand ordinarily by the expression "nature" ("la nature") in opposition to humanity.' (Godet, 'Commentaire sur l'Épître aux Romains,' *ad loc.*)

The above is a brief summary of the views of some well-known commentators and theologians. It does not seem necessary to give the further comments of each of the above writers on the rest of this passage, as we do not find anything later to change or modify the special interpretation given to the word *κτίσις*. Nor is there, to our apprehension, any satisfactory explanation of any direct connection or immediate relation of the *κτίσις* as thus defined, with the 'sufferings of the present time,' with the 'subjection to vanity,' or with the 'adoption' or 'redemption of our body.'

Now, as this is a continuous argument, it might be reasonably asked whether any translation of the word *κτίσις* or any interpretation can be accepted,

which does not give a clear and satisfactory elucidation of the *entire* passage, a *harmonious* interpretation of the whole.

What relation the *creation* bears to the sufferings of the present time ; where is the subjection of the *creation* to vanity or death ; how hope could operate for *insensate* creation ; *how* *creation* could be delivered from *corruption* into a *liberty* of *glory*, a glory of the children of God ; are questions that it would seem difficult, if not impossible, to answer, in view of any explanation given above of the meaning of *κτίσις*.

In the Vulgate *κτίσις* is in this passage, and everywhere, rendered as 'creatura,' except in Heb. ix. 11, where, being qualified by *κόσμου*, it is translated 'creatio,' the reference being undoubtedly there to the 'creation of the world,' either as a mark of time or a source of knowledge.

In Beza's New Testament, however, *κτίσις* is translated by 'mundus.' This may explain the current of authority which led the recent revisers to translate *κτίσις* *creation*, rather than *creature*, in the four instances in this passage.

In the Revised Version, the word *κτίσις* is translated in every instance in this passage as *creation*, and *πᾶσα ἡ κτίσις*, as *the whole creation*, from which we must infer that *κτίσις* was understood

to refer to *creation* in the usual acceptation of that term, but whether limited in any way we cannot say.

In the Authorized Version, the word *κτίσις* is here translated three times as *creature*, and the fourth time as *creation*, and *πᾶσα ἡ κτίσις*, as 'the whole creation.' But there would seem to be no possible warrant for supposing that S. Paul used the word *κτίσις* in any other or different sense the fourth time, from its use in the rest of this same passage; and whatever interpretation be given to *κτίσις* the first time, should hold good also in the last use of the word. It is a possible explanation that the translation *creation* was given to *κτίσις* the last time, as being a comprehensive word, on account of *πᾶσα* preceding it.

II.

If now it should be asked, What would be the interpretation given to this passage by one who had studied these several commentaries, and who was naturally guided in his judgment by recent criticisms, as exemplified in the Revised Version? the answer would seem to be fairly plain, viz.: that the Apostle refers to 'creation,' or 'nature,' as we term it, meaning thereby animate and in-

animate creation in opposition to man, and its subjection to present conditions of degradation, misery, pain and loss, to which it has been subjected by no fault of its own, but unwillingly, and from which it is to arise, and become regenerated and share in the freedom and liberty which are the inheritance of the sons of God.

‘Creation’—to use the language of another—‘which has by no fault of its own shared in the degradation and misery of man, shares also in the benefits wrought out by Jesus Christ. When “the redemption of our body” comes, then creation also shall be emancipated from the slavery of decay into the freedom of the glory of the children of God. The travail in which it now groans shall not be an unfruitful travail. It issues in that “regeneration” which was stated and left without explanation by our Lord’ (S. Matt. xix. 28). (Mason, ‘The Faith of the Gospel,’ p. 377.)

This would appear to many a natural and beautiful interpretation, that this world, the inheritance which God gave to Adam and Adam’s sons, lost in its integrity by Adam’s fall, should at the last become, through the second Adam, an inheritance meet for the sons of light.

Leaving aside for a moment the question whether *this*, which may be considered the generally-received

interpretation, is a *right translation of the Greek original*, and is the *doctrine* of S. Paul, it may fairly be asked : Is this statement of belief elsewhere confirmed by this Apostle or any other of the inspired writers ? If this doctrine of a regeneration of this world is reaffirmed elsewhere, there would be reason to suppose that this interpretation is not at least foreign to the language of the Apostle.

Can there be found, then, in Holy Scripture any warrant whatever for a belief in what we may call the regeneration of this world ?

The *destruction* of the universe, as we might term it, is certainly in many ways announced. In his Pentecostal sermon (Acts ii. 20), S. Peter proclaims that at the last day 'the sun shall be turned into darkness and the moon into blood, before that great and notable day of the Lord come!' S. Peter again reminds us that 'the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment' (2 Pet. iii. 7) ; and again, 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up' (2 Pet. iii. 12, 13) ; and again, 'all these things shall be dissolved' ; 'the heavens being on fire shall be dis-

solved, and the elements shall melt with fervent heat.' 'Nevertheless *we*,' the Apostle proclaims, 'according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.'

The author of the Epistle to the Hebrews says, 'And Thou, Lord, hast in the beginning laid the foundation of the earth; and the heavens are the work of Thine hands: they shall perish; but thou remainest; they all shall wax old as doth a garment; and as a vesture shalt Thou fold them up, and they shall be changed' (i. 10).

Here the writer distinctly speaks of the earth and the heavens as perishing, in contrast with the eternity and permanence of God. He emphasizes this by the illustration of a worn-out garment or vesture, which shall pass away; such contains within itself no element of renewal.

If 'creation' includes *animate* creation, it will be recalled that the beasts are spoken of as perishing and having no understanding (2 Pet. ii. 12); and that there will be 'no more sea,' or abode for a large part of living things. This, however, may be purely metaphorical, and if so, would not affect the argument (Rev. xxi. 1).

John Wesley, in a sermon entitled 'The General Deliverance,' takes very strong ground in favour of the regeneration of creation. It is difficult to

quote his language at length, so that it will suffice to say that he considers that the whole brute creation will then be restored, not only to the vigour and strength which they had at creation, but to even more : they will be restored to the measure of understanding they had in Paradise.

‘Nothing,’ he says, ‘can be more express. Away with vulgar prejudices and let the plain Word of God take place. They shall be delivered from the bondage of corruption into “glorious liberty,” even a measure, according as they are capable, of the liberty of the children of God. A general view of this is given in the twenty-first chapter of Revelation. There the following blessing shall take place (not only to the children of men—there is no such restriction in the text—but) on every creature according to its capacity : “God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying ; neither shall there be any more pain, for the former things are passed away.” . . . The conjecture is offered—what if it should, then, please the all-wise, the all-gracious Creator to raise them higher in the scale of beings ? What if it should please Him, when He makes us “equal to angels,” to make them what we are now?’ (John Wesley’s Works, vol. vi., p. 243).

It may be said that such language is to be

attributed to the sympathetic nature of John Wesley, but it cannot be denied that the corollary to any interpretation which admits a regeneration of creation is more than we can realize.

If we admit that all animate creation of the ages and epochs past and to come will with matured powers dwell upon this earth, the result seems incredible ; and if we accept the hypothesis, where can we fix the limitation ?

We do not overlook the mystical meaning that is attributed to this regeneration, but has it the warrant of Holy Scripture?

It is true that some such anticipations are to be found in pre-Christian Jewish Apocalypses (cf. 'Stanton's Jewish and Christian Messiah,' pp. 310-324), and it is, perhaps, from this source that further light is most likely to be thrown upon the passage. It is true also that such passages as Acts iii. 19-21, Eph. i. 10, Col. i. 20, speak of a restitution, a summing-up, a reconciliation of all things in Christ ; but we should feel that it is quite possible to over-press the meaning of *πάντα* in these contexts. Certainly St. Paul's main stress is on human redemption—Christ is the Mediator between God and man—and nature would seem only very indirectly, if at all, concerned in such redemption. Nor does such a regeneration har-

monize easily with Our Lord's language about the many mansions, and the place which He has *gone to prepare*.

We might add further that it can scarcely be denied, that an acceptance of this doctrine as to the regeneration of creation involves the necessary admission that animate creation must be endowed with everlasting life, that is, a perpetual state of blessedness in some form suited to its apprehension and needs. Can this be so? With the Fall of Man death came into the world, and this curse was imposed upon animate creation. If there had been no reconciliation between God and man, no change would have been effected in favour of man or creation. 'But God,' says the Apostle, 'so loved the world, that He gave His only begotten Son'—to what end? to save the world? no; but—'that all who believe in Him should have everlasting life' (S. John iii. 16). Nor did Our Saviour enlarge this promise.

It cannot surely be contended that all nature, or even only animate creation, is so inseparably connected with man—is such an accessory to him—as to have necessary part in his redemption. If we could conceive this possible of what we term the higher forms of animal life, we could certainly not go, even in fancy, beyond this. Of course, it is

possible to exercise our poetic fancy, to conjecture or speculate ; the field is wide, is illimitable, but the results at which we shall arrive will not be the teaching of the Bible or of the Church.

While, then, it is certain that many great scholars have held and hold to this view of a regeneration or deliverance of this world, yet, we submit, there does not appear to be any such certain warrant in revelation or even any such agreement among theologians, as would entitle this doctrine to control in any way the meaning of *κτίσις*, or have a practical bearing on the exposition of the passage under discussion.

And it is for this reason alone, and to reach this conclusion, that we have presented these brief remarks.

III.

Before we proceed to examine the passage critically, it will be convenient to state briefly and simply what we consider *κτίσις* to mean.

Our main contention is that *κτίσις* means nothing more or less than the human body, and that it is of its present sufferings and future redemption that the Apostle is speaking.

We desire first to call attention to *πᾶσα ἡ κτίσις*, and its usual translation, 'the *whole κτίσις*.'

There is high authority for saying that the usage in the New Testament follows the classical models, though probable exceptions are more common, from which the classical Greek is certainly not exempt. If this be so, then *πᾶσα ἡ κτίσις* does not mean *the whole κτίσις* in the sense implied in the Authorized or Revised Versions, but rather the *κτίσις in all its parts, or all parts of the κτίσις*. On the other hand, if the article had preceded *πᾶσα*, then *ἡ πᾶσα κτίσις* would have meant that the whole *κτίσις* groans, but the individual parts do not.

In fine, the classical usage is—

πᾶσα κτίσις = every *κτίσις*.

ἡ πᾶσα κτίσις = the whole *κτίσις* (as contrasted with its parts).

πᾶσα ἡ κτίσις = all the *κτίσις*.

We must, then, conclude that S. Paul, when he wrote *πᾶσα ἡ κτίσις* (and not *ἡ πᾶσα κτίσις*), meant to convey the idea of *all* the *κτίσις*, that is, the *κτίσις in all its parts*.

Our contention is that if these words are translated 'the *whole* creation,' the correlative Greek is *ἡ πᾶσα κτίσις*, and the inference must be that the *whole κτίσις* groans as *contrasted* with *its parts*. But this cannot be said of *creation*, for it is only the *parts* that can metaphorically be said to groan; the creation itself cannot be said to groan as a

whole. If then *πάσα ἡ κτίσις* were used in this sense and rightly translated '*the whole creation*,' a doubt would arise whether the reference was to '*creation*.'

We do not think this contention is hypercritical ; we certainly do not wish—to use the words of Bishop Wordsworth—'to give an overstrained application of the rigid rules of Attic philology to the text of the New Testament.'

Now it is certainly reasonable to assume in the consideration of this passage :

First, that the word *κτίσις* would naturally have the same meaning on all four occasions, and

Second, that the Apostle used the word with a full perception of its meaning.

The distinctions between *κτίσις*, *κτίσμα*, and *κόσμος* were undoubtedly well understood by the Apostle, and in an abstruse discussion S. Paul would have critically and carefully chosen his words. That this *is* an abstruse passage there can be no question ; perhaps there is none in the New Testament that has been deemed more difficult of interpretation. After eighteen centuries and all the labour bestowed upon it by critics, there is still no explanation proposed which is perfectly satisfactory or in which commentators agree.

We have said that S. Paul was accurate in his use of words, and this will be found true even where in English we cannot mark the nice distinction, *e.g.*, 1 Cor. iv. 13 and 2 Cor. iv. 4, where *κόσμος* and *αἶων* are both translated 'world' in the text of our Versions.

In determining the meaning of the word *κτίσις*, it is natural to consider first the meaning of the word, and its use not only in this passage, but elsewhere in the New Testament. In this way we can ascertain whether there is such a use as makes *creation* the natural or universal translation, or whether the interpretation must be determined by the context.

The word is generally defined as meaning 'the act of creating,' 'a creature,' 'a created thing,' and 'creation.' The translation of *κτίσις* as '*creation*,' it might here be noted, is certainly ambiguous, as 'creation' means 'the act of creating,' *e.g.*, the creation of the world, also what we term 'nature,' and further 'a creature,' as when we speak of a created being or thing as a creation of God. Hence the Revisers in translating *κτίσις* in every instance but one, either in the text or marginally, as 'creation,' do not secure uniformity in thought but only in expression.

It is certain that they use creation for *nature*

(Rom. viii. 22), for the *act of creating* (Rom. i. 20), for man as a *creature* (S. Mark xvi. 15), for man as a *creation* of God (2 Cor. v. 17, Gal. vi. 15), for a *created being* (Rom. viii. 39), and elsewhere (1 Pet. ii. 13), with some other meaning.

A careful examination of the nineteen times in which the word occurs in the New Testament, will show that in almost every instance, except where there is distinct qualification, the meaning of *κτίσις* is '*creature*' in the usual sense of that term. In one instance (Heb. viii. 2) the adoption of this meaning, as we attempt to show later, would seem to make a passage, hitherto of doubtful meaning, clear and satisfactory.

In the Gospels, the word occurs *three* times in the Gospel according to S. Mark. The first, S. Mark x. 6, ἀπὸ δὲ ἀρχῆς κτίσεως is translated, 'from the beginning of the creation'; but the context is, 'God made them male and female.' The reference, therefore, is to man not to 'nature.'

The second, S. Mark xiii. 19, is the same, ἀπ' ἀρχῆς κτίσεως, 'from the beginning of the creation,' and the reference is to the afflictions that shall befall humanity.

The third, S. Mark xvi. 15, occurs where the command is given to preach the Gospel 'to every creature,' πᾶσιν τῇ κτίσει; which is, however, ren-

dered in the Revised Version 'to the whole creation'—a translation intended, we assume, to include only humanity.

In the Pauline Epistles, we find in Rom. i. 20 ἀπὸ κτίσεως κόσμου. The Revised Version translates this 'since the creation of the world,' but the Authorized Version 'from the creation of the world,' a translation which seems better, as capable of either the modern interpretation, a mark of time, or the older interpretation, where 'the creation of the world' is presented as the source from which man derives a knowledge of the unseen God.

In this passage κτίσις is translated in the Vulgate 'creatio'; in *every other instance* the word is translated 'creatura.'

Again, in Rom. i. 25, κτίσις is used—τῇ κτίσει παρὰ τὸν κτίσαντα—'served the creature more than the Creator.' There would seem here to be no reference to 'creation' in the broad sense of that term.

The next use of κτίσις is in the four instances in the passage under discussion, Rom. viii. 19-22, and again in the same chapter at verse 39, where the Apostle declares that neither 'height nor depth, nor any *other creature*' (the translation of both Versions) 'shall be able to separate us from the love of God, which is in Christ Jesus, our

Lord.' The marginal reading of the Revised Version is 'creation,' though the reference is probably to a created being.

In 2 Cor. v. 17 *καινή κτίσις* is a *new creature*—'if a man be in Christ, he is a new creature.' A similar meaning is found in Gal. vi. 15, where S. Paul announces that neither circumcision availeth anything, nor uncircumcision, but a *new creature*, *καινή κτίσις*. The Revised Version in both instances gives marginally 'creation,' but certainly not in the broad use of that word.

Again, in Col. i. 15, the first-born of every creature, *πρωτότοκος πάσης κτίσεως*, refers to the Saviour, 'in whom we have our redemption'; in the Revised Version, 'the first-born of all creation.' Here the context might be held to include 'creation' in its widest sense.

In Col. i. 23 the Apostle speaks of the Gospel which was preached to every creature, *ἐν πάσῃ κτίσει*; in the Revised Version this is rendered 'in all creation.'

Certainly this is not 'creation' or 'nature.'

In Heb. iv. 13, we find, 'Neither is there any creature that is not manifest in His sight,' *οὐκ ἔστιν κτίσις ἀφανής*, 'but all things are naked and opened unto the eyes of Him, with whom we have to do.' In the Revised Version the transla-

tion is 'creature,' but the context limits it to humanity.

In Heb. ix. 11, οὐ ταύτης τῆς κτίσεως is translated in our Authorized Version 'not of this building'; in the Revised Version 'not of this creation,' or, if we adopt the meaning for which we are contending, 'not of this *creature*.'

If the view of Hofmann be accepted that the σκηνή (*cf.* Heb. viii. 2) is the glorified body of Christ, we then have Christ 'a High Priest of good things to come by a greater and more perfect tabernacle,' that is, His perfect nature, not of this 'creature,' that is, not of this fallen humanity of ours. This would seem to be a clear and satisfactory interpretation.

In 1 Pet. ii. 13, πάσῃ ἀνθρωπίνῃ κτίσει is rendered 'to every ordinance of man.'

In 2 Pet. iii. 4, ἀπ' ἀρχῆς κτίσεως is translated 'from the beginning of the *creation*.' Compare S. Mark x. 6, xiii. 19 (p. 28), though here the interpretation is wider.

In Rev. iii. 14 is found ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ, 'the beginning of the creation of God.' This is the nearest analogy to Col. i. 15 (p. 29).

The foregoing are the *nineteen* instances in which the word κτίσις is used in the New Testament.

The Authorized Version translates the word

eleven times as *creature*. The Revised Version in every instance but one translates the word, either in the text or marginally, as *creation*. The exception is found in Rom. i. 25.

Even S. Mark xvi. 15, 'to preach the Gospel to every creature,' the Revised Version renders 'to the whole creation.' Evidently the Revisers have endeavoured, as we have said, to secure as near as may be uniformity in the translation of the word ; though 'creation' is certainly used by them in at least a threefold sense.

It must be conceded, however, that *κτίσις* does not uniformly or necessarily mean '*creation*', whether 'nature' or the act of creating—far from it. The reasonable conclusion seems to be that *κτίσις*, which primarily means the act of creating, is a word which cannot be limited to one signification or application ; its meaning must depend upon and be decided by the context.

IV.

THERE are several words in this passage of great importance which should be critically examined, and to these we now ask attention.

'*I reckon*' (λογίζομαι, v. 18), says the Apostle, and these words seem to be in direct contrast with '*we*

know’ (οἶδαμεν, v. 22). It is apparent that S. Paul makes this affirmation for himself, leaving to others to determine whether their experience justifies a like assertion. He announces that he has carefully considered—balanced, as it were—all that could be said, and now announces his personal conclusion.

‘*We know*’ is said of an acknowledged and patent fact (cf. Rom. ii. 2, iii. 19, vii. 14). It is uttered on behalf of himself and those whom he addresses; they and he alike know something, and that is that the *κτίσις* groans and travails. It is hard to see what would be the source of such common knowledge to which he could appeal. It might be traced to Jewish Apocalypses, but with doubtful probability; it might refer to some common stock of Christian teaching, the knowledge of which S. Paul might assume even in a church where he had never preached. Or, again, it might, as we should assume, be an appeal to universal human instincts (cf. a similar use of οἶδαμεν in 2 Cor. v. 1, a passage which we hope to show to be closely analogous to this). If the *κτίσις* be the human body, then each one would certainly know of his own physical weakness, pain and sufferings.

On the other hand, if *κτίσις* referred to ‘creation’

or 'nature,' it would be most unlikely that the Apostle should claim that they had, with him, the *complete knowledge*, implied in οἶδαμεν, of what is certainly a deep and mysterious truth. S. Paul, a divinely inspired commentator, who had the Spirit of God (1 Cor. vii. 40), summing up what he believed an important dogma, would naturally have announced his own belief or knowledge, but surely would not have claimed that those whom he addressed *knew*, unless their knowledge was like his own.

It may be said that those whom he addressed had the like opportunity as he of knowing of the groans and travail of *creation*; this might be so, but certainly not when this knowledge was coupled with the assurance that the κτίσις is waiting for the manifestation of the sons of God, is to be delivered from the bondage of corruption into the glorious liberty of the children of God, and is waiting now for the redemption of our body. Those to whom this Epistle was addressed could not *know* this of *creation*; even we, with our enlarged vision, do not know it now.

There were limitations to their knowledge; the deep mystery of the future of creation they did not know, and could not know, of themselves. Hence, when S. Paul says, 'We know,' it is evident that

the knowledge of the *κτίσις* to which he alluded was one which they possessed equally with himself. And that knowledge was, it seems to us, of the weakness and imperfections of this mortal body, and its consequent groans and travail.

Bishop Wordsworth calls attention to *καιροῦ*, literally 'of the season,' as marking its short and transitory character. The *season* of suffering will be followed by an *eternity* of glory. Is there not in the use of this word confirmation of our contention? The threescore years and ten are indeed but a season, a term which would hardly be applicable to creation.

The word *ἀποκαρδοκία*, as Godet suggests, 'is composed of three elements, to wait, the head raised, and the look fixed towards the place in the horizon whence comes the expected object.' He adds, 'An artist might make a statue of *hope* out of this Greek expression.' (Godet, 'Commentaire,' vol. ii., p. 187; see also Vaughan, 'Romans,' *ad loc.*).

Dr. Sanday says that this word 'means literally a straining forward with outstretched head, just as we might imagine the crowds outside a race-course straining over the ropes to catch a sight of the runners—an eager, intent expectation' (in Ellicott's 'New Test. Comm.,' *ad loc.*).

The same word is used only once again in the

New Testament, Phil. i. 20, and implies there also an intense and almost painful longing.

This one Greek word is translated by two English words, 'earnest expectation,' to secure an equivalent.

Can we hesitate to attribute this eager expectancy, this intense longing, to man? Do we see aught of this in 'nature'?

'*The manifestation of the sons of God*' are words that arrest our attention, and connect themselves with the assurance that 'when Christ, who is our life, shall be manifested, then shall' we 'also with Him be manifested in glory' (Col. iii. 4).

Dr. Sanday suggests 'revelation' as a more suitable translation, for in the preceding verse we have 'the glory which shall be revealed,' a suggestion which is adopted in the Revised Version. Dean Alford calls attention to the use of *υἱῶν*, not *τέκνων*: 'It is the sons of God, not the children, for the sonship will be complete and possessed of all its privileges and glories.' The language of Godet is to like effect: 'The state of a son of God will be only fully realized in us when the holiness of the spirit shall be added to the glory and perfection of the body. . . . It is only by the "transformation" of the body that we shall become completely a son of God. We recall the affirmation,

not identical, but analogous, relative to Christ Himself—Rom. i. 3, 4.' (Comm. p. 199.)

The word ἀπεκδέχεται, as Dr. Vaughan says, presents another example of the strengthening use of ἀπὸ in composition. Dr. Sanday calls it 'another strong word, that means "waits with concentrated longing and expectancy"'—a word in full sympathy with ἀποκαρδοκία, and in harmony with the interpretation here offered.

One of the most important words in this entire passage is ματαιότης, for if we can clearly determine to what the κτίσις is subjected, it must throw light upon what the κτίσις is.

It is a purely Biblical and ecclesiastical word, of which 'vanity' is the primal meaning, and is not found in classical authors. The word occurs but *three* times in the New Testament: once in the passage under discussion; the second time in Eph. iv. 17, where ἐν ματαιότητι τοῦ νοός is uniformly translated, 'in the *vanity* of their mind'; and, lastly, in 2 Pet. ii. 18, ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι, 'uttering great swelling words of *vanity*.' In each case the reference is to mankind.

It is derived from μάτη, a folly or fault, and is translated vanity, frailty, emptiness, disappointment, nothingness. This subjection, then, is to vanity, symbolized by the first death after the Fall,

that of Abel, whose name, as Bishop Wordsworth shows, is equivalent to *ματαιότης* (Gen. iv. 2, 10).

And this very word *ματαιότης*, he eloquently adds, contained also a promise of revival and resurrection. The first blood shed in the world, that of the righteous Abel, as our Saviour calls him, (Matt. xxiii. 35) was the blood of him whose sacrifice was accepted, and was typical of the blood of the Good Shepherd, who laid down His life for His sheep.

The whole Book of Ecclesiastes is a commentary, as Dr. Vaughan says, upon this word : *ματαιότης ματαιοτήτων, εἶπεν ὁ ἐκκλησιαστής, ματαιότης ματαιοτήτων, τὰ πάντα ματαιότης.* (Eccles. i. 2, etc., LXX.)

Is not this word a proper expression of the vanity or death to which man, the *κτίσις*, was subjected by the Fall? Death does not come to the spirit, but to the living organism, which the Apostle styles the *κτίσις*, or *creatura*.

‘Creation’ cannot, we submit, be rightly said to be subject to *ματαιότης*, in the correct use of that word, as determined by its derivation or use elsewhere.

Dean Alford, in commenting on *ὑποτάξαντα*, very clearly shows that the *subjection* to vanity is by God; ‘for the language implies a conscious

act of intentional subjugation. Thus we have it said of God (1 Cor. xv. 27), πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.

Here, again, 'nature' can hardly be said to be so subjected!

The '*bondage of corruption*' is parallel to 'vanity'; but the word φθορά is stronger than ματαιότης, and follows that word to make it more precise. The '*bondage of corruption*' is the subjection to the law of decay, and we are reminded of the assurance that our Saviour came that He 'might deliver all them who through fear of death were all their lifetime subject to bondage' (Heb. ii. 15).

This deliverance is to be into 'the liberty of the glory of the children of God.' Dean Alford says: 'Beware of the fatal hendiadys; the freedom of the glory is not in any sense equal to the glorious freedom; in the latter, "glorious" is simply an epithet whereby the freedom is characterized; in the former, the freedom is described as consisting in, being one component part of, the glorified state of the children of God.'

The Apostle has apparently made a marked distinction between the children of God and the sons of God. Dean Alford suggests that τέκνων is used, and not υἱῶν, as perhaps embracing God's universal family of creation.

Does it seem overstrained to suggest that an acceptance of the interpretation for which we contend enables us to rise to a higher and clearer plane? This living body, the *κτίσις*, waits with longing, intense and painful, for the revealing of the sons of God, for *then* this mortal body shall be delivered from its subjection to the law of decay into the liberty of the glory of the *children* of God. The body waits for this revealing of sonship to secure its own release, and this deliverance must be into the freedom of the glory of the *children* of God, for the body must attain its glory and perfection, and then, and then only, will sonship be fully realized.

The *redeemed in glorified form* are the *sons* of God.

Dean Alford considers that *συστενάζει* should be 'groans *together*,' not 'with us,' which would render the *οὐ μόνον δέ ἀλλὰ* of the next verse superfluous. This would harmonize with our contention.

We observe that *συνωδίνει* carries with it not only the idea of suffering, but suffering in conscious hope of a joy to come (*cf.* John xvi. 21). Can this be said of creation?

The Apostle proceeds, 'And not only so, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan.' 'Which have'

would be more correctly rendered 'though we have,' as Dean Alford suggests. 'The firstfruits of the Spirit' are 'the pledge and earnest of the future harvest of glory at the great day' (*cf.* Matt. xiii. 39; Rev. xiv. 15). 'They are the indwelling and influence of the Holy Spirit here as an earnest of the full harvest of His complete possession of us—*πνῆμα σάρξ καὶ ψυχή*.'

The word *στενάζομεν* at once reminds us of a passage which would seem to bear a close relation to that under discussion, and to throw distinct light upon its meaning. S. Paul says (2 Cor. v. 1-5): 'For *we know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For *in this* we *groan* (*στενάζομεν*), earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do *groan* (*στενάζομεν*), being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.'

Here there is the same idea which we find in Rom. viii., the same reference to humanity, which in the 'tabernacle' of the flesh (or 'bodily frame,' Revised Version: margin) groans, being

burdened, earnestly desiring to be delivered from the bondage of corruption into the liberty of the glory of the children of God.

Though in this tabernacle of the flesh 'we do *groan*,' yet we do not ask to be unclothed, but clothed upon, longing for the glory that shall be revealed in our bodies, as in them mortality shall be swallowed up of life. 'For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory' (2 Cor. iv. 17).

The *Redemption of the Body* is the theme in both these passages, the earnest expectation of the 'creature'—the *κτίσις*—that the creature may be delivered from the bondage of corruption into the glorious liberty of the children of God (Rom. viii.), that mortality might be swallowed up of life (2 Cor. v.).

S. Paul was a Roman citizen, and as such adopts in *νόθεσία* a metaphor exclusively Pauline, that of Roman adoption. This *adoption* (*νόθεσία*) was the legal ceremony by which the child passed formally into the family of the adopted father.

The *redemption*, *ἀπολύτρωσις*, is the setting free on payment of a price.

The word includes three ideas :

1. A state of captivity.
2. The interposition of a *λύτρον*, a price.

3. A consequent deliverance.

(Webster's 'Syntax and Synonyms of the N.T.,' p. 188.)

Archbishop Trench says ('Synonyms of N.T.,' sec. lxxvii.): 'There are three grand circles of images, by aid of which are set forth to us in the Scriptures of the New Testament the inestimable benefits of Christ's death and passion.' The words employed to denote these are ἀπολύτρωσις, or redemption; καταλλάγη, or reconciliation; ἱλασμός, or propitiation.

'ἀπολύτρωσις, not λύτρωσις, is the word which S. Paul invariably prefers. S. Chrysostom calls attention to this, observing that by this ἀπὸ the Apostle would express the completeness of our redemption in Christ Jesus, a redemption which no later bondage should follow.'

The spiritual redemption is already ours, for in Him 'we have our redemption through His blood, the forgiveness of our trespasses' (Eph. i. 7). The bodily redemption, the deliverance of the κτίσις from frailty and mortality, is here presented as that for which we are waiting.

The most potent argument in favour of our contention will be found in a careful analysis and consideration of the special words upon which we have above briefly commented.

V.

What, then, is the argument of S. Paul in this passage, which Dr. Pusey terms 'great and mysterious'?

It is clear that S. Paul, as Bishop Wordsworth has shown, was answering an objection of the Jews, who asked: If you Christians are the children of God, how is it that you are exposed to such severe afflictions in this world? We Israelites are God's people, and our obedience to Him has always been attended with worldly blessings and temporal prosperity, and He assured us that this would be always evidence of His favour. So it would be with you, if you were, as you profess to be, the chosen people and favoured children of God. Then S. Paul proceeds to give his argument for the *redemption of the body*, as he has elsewhere for the *resurrection of the body*.

He commences by the statement *that sharing Christ's sufferings is the path to sharing His glory*; then follows his personal calculation (*λογίζομαι*) that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us (conf. 2 Cor. iv. 17). These sufferings, such as Christians were then called upon to endure, or

such as all men are exposed to endure in their present life, a period of trial and sorrow, are *insignificant* as contrasted with the period of triumph, following the *παρουσία* of Christ. And surely S. Paul could have emphasized the pronoun—S. Paul, who had been in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft, who had fought with beasts at Ephesus, and who was so well acquainted with the *παθήματα* of a disciple that he could say, ‘I die daily’ (1 Cor. xv. 31).

The Apostle then proceeds, ‘for the earnest expectation of the creature waiteth for the manifestation of the sons of God.’ God formed man, and breathed into him the breath of life. It is this ‘creature,’ this, if we may term it, ‘created part,’ in opposition to the ‘in-breathed’ or ‘spiritual,’ this ‘tabernacle of the flesh’ (2 Cor. v. 2, 4), that in the time of its daily bodily affliction ‘groaneth,’ and waiteth for the manifestation of the sons of God. ‘For the *creature* was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope, because the *creature itself* also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.’ The Apostle declares that the *creature*—man as a creature—was made

subject to *vanity*, not willingly, but by reason of God, who hath subjected it, but nevertheless in *hope*, because the creature itself also—this living body—shall be delivered from the bondage, *i.e.*, from *corruption*, into the liberty of the glory of the children of God.

This body did not of its own will sin, but was subjected to the consequences of sin by Him who hath subjected it in *hope*.

It will be remembered that the Apostle claims (v. 24) that '*we* are saved by *hope*,' and has stated that the *κτίσις* is subjected to vanity '*in hope*,' implying—and this should not be overlooked—that *we* and the *κτίσις* bear close relation with the same *hope*, which could scarcely be a motive for creation, though certainly for humanity.

These words, '*in hope*,' recall the language of S. Peter (Acts ii. 26), 'My flesh also shall dwell *in hope*' (*cf.* Psalm xvi. 19), *κατασκηνώσει ἐπ' ἐλπίδι*, literally, 'will tabernacle in hope.'

The reference of the Psalmist and Apostle is to the *flesh* (*σάρξ*) and its *hope* of a deliverance from corruption.

It seems clear that the Apostle, addressing in this Epistle 'all that be in Rome, beloved of God, called of Jesus Christ, called to be saints,' 'whose faith is spoken of throughout the whole world,'

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expresses in the words *we know* a knowledge which they must share. This knowledge is that all the *creature*, the creature in all its parts, groans, and travails in agony, travails in pain together until now. The reference is to man, and man alone, who in all his members groans and travails in agony, and feels the weakness and imperfections, pains and sorrows, of this mortal body.

Reaching the climax in his argument for the redemption of the body, the Apostle proclaims that not only they, that is *every* human creature in the environment of the flesh, but *we ourselves* also, which have the firstfruits of the Spirit, even *we* ourselves, groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Of course, those whom the Apostle addresses are already included in the generic class, but the Apostle emphasizes the fact that those even who are 'beloved of God, called to be saints,' must still share this pain and anguish while waiting for the redemption of the body. No exemption is claimed. In answer to the contention of the Jews, the Apostle, addressing the faithful, reminds them that they, as well as other human beings, are subject, as being *creatures*, to physical pain and suffering, but such *παθήματα*, he assures them, are not worthy to be compared to the glory that shall be

revealed in them, waiting, as they all are, for the adoption, to wit, the redemption of the body. Even *we*, he explains, are waiting—we who have here on earth the beginning of that Spirit with which we shall have a fuller communion in glory.

When this adoption and deliverance shall have been accomplished, then this mortal will put on immortality. The flesh will not be annihilated but spiritualized, glorified and beautified; the body of our humiliation (τὸ σῶμα τῆς ταπεινώσεως ἡμῶν) (Phil. iii. 21) changed into the σῶμα ἄφθαρτον, like unto the glorious and glorified body of Christ, ‘if so be that we suffer with Him, that we may also be glorified together.’

St. Augustine is understood by commentators to consider that *κτίσις* refers to ‘men not yet believers,’ but there is a passage in his writings which seems akin to the general outlines of the interpretation here presented. It is found in the ‘*Expositio Quarundam Propositionum ex Epistola ad Romanos*,’ § liii. The passage translated is as follows, with a few omissions, which do not affect the argument :

Rom. viii. 19-23.

‘This passage is to be understood in such a way as not to imagine that grief or groaning is to

be attributed to trees, or vegetables, or stones, or other created things of this kind; for this is Manichæism: nor, again, may we imagine that the holy angels are subject to vanity, and think that they need to be delivered from the bondage of corruption, since they are not liable to corruption, but rather let us, without wronging anyone, interpret "all creation" as applied to man himself. (*Omnem creaturam in ipso homine sine ulla calumnia cogitemus.*) Man consists of spirit, soul, and body; therefore the words, "the creature waits for the revelation of the Sons of God," mean that all which now in man travails and is liable to corruption waits for that manifestation of which the Apostle speaks in Col. iii. 3, 4; *cf.* 1 S. John iii. 2. (*Quidquid nunc in homine laborat et corruptioni subjacet, illam scilicet (expectat) manifestationem de qua idem dicit apostolus, etc.*) The creature, which now in man is subject to vanity, is waiting for this revelation of the sons of God, as long as it is devoted to temporal things which pass away like a shadow (*cf.* Ps. cxliii. 4; Eccl. i. 2, 3; Ps. iv. 3.) Again he says: "On account of him who subjected it in hope, because the creature itself shall be freed from the bondage of corruption into the liberty of the glory of the sons of God." He means by this that which is only the creature

when not yet joined by faith to the number of the sons of God ; yet in those who were destined to believe, the Apostle saw that the creature would be delivered from the bondage of death, so as not to serve that death which all sinners serve : for it was said to sinners, " Thou shalt die the death " (Gen. ii. 17). But it will be freed into the liberty of the glory of the sons of God, *i.e.*, so as itself to reach this liberty by faith—it, which as long as it had not faith, is only called a creature. . . . But that none should think that he speaks only of the travailing of such (unbelievers), he adds the words about believers. For, though in spirit (that is, in mind) they serve the law of God, yet because in the flesh they serve the law of sin (Rom. vii. 25), as long as we endure the vexations and annoyances of our mortal nature, therefore he added, " We ourselves who have the firstfruits of the Spirit groan in ourselves." Not only then, he means, does that which is called the creature in those who have not yet believed, and therefore are not yet enrolled in the ranks of God's sons, travail and groan, but even we ourselves, who believe and have the firstfruits of the Spirit, because we are already in spirit united to God by faith, and therefore are not called " the creature," but sons of God, yet we, too, groan in ourselves, waiting for the adoption, the redemption

of our body. For the adoption which has already taken place in believers is spiritual, not bodily. Not yet is the body refashioned into that heavenly change, in the way in which the spirit was at once changed when it turned from its errors to God by the reconciling power of faith. Therefore, even in believers there is still waited for that manifestation which will appear at the resurrection of the body, which belongs to that fourth stage of being, where there will be wholly perfect peace and eternal rest, while no corruption in any part thwarts and no vexations try us. (*Nondum enim etiam corpus reformatum est in cœlestem illam immutationem, sicut spiritus jam mutatus est reconciliatione fidei ab erroribus conversus ad Deum. Ergo etiam in iis qui crediderunt expectatur adhuc illa manifestatio quæ in corporis resurrectione proveniet, etc.*)'

In commenting on this passage, we are naturally led first to express surprise that this language of S. Augustine should have failed to call attention to the interpretation which we offer, and which has grown up independently in our mind, and without any knowledge of this passage. As regards Manichæism, it will be remembered that this heresy had once its fascinations for S. Augustine, hence perhaps his warning. It consisted generally in the *belief* that matter was evil, and 'the result

was to sever the spirit from the body, and make religion a matter of spirit only, dissociating it from the body.' It will be seen how far the doctrine of St. Paul, under our interpretation, was removed from Zoroastrian dualism.

S. Paul, asserting the dignity of the body and the glory that shall be revealed in it, exults in the assurance that this body is not only to have a future redemption, but is waiting for such in a state of eager longing and intense expectation. It is not the soul alone which has this prescient longing, but the body, now committed to corruption, also shares in it, waiting in hope for its adoption as a child of God at the revealing of the Sons of God. The doctrine of S. Paul, so explained, re-affirms and strengthens our belief in the Incarnation of the Son of God, and in His holy mysteries.

VI.

It will be remembered that the body was always a favourite subject with S. Paul, and upon it he lays a stress and emphasis sometimes overlooked. This body of ours—'a member of Christ' (1 Cor. vi. 15)—fashioned in the image of God, 'should be kept in all honour' (1 Thess. iv. 4), is

the temple of the Holy Ghost (1 Cor. vi. 19), at the last to be made like unto His glorious body, which endured the cross, and is now set down at the right hand of the throne of God.

To the Apostle the body stood in a deep and mysterious sense. *We* speak of our souls and of their flight to the many mansions, while we condemn these bodies, by a mistranslation styled 'vile,' to the dust. Not so with the Apostle. With him the body bore its equal share. 'I am the resurrection and the life' was to him the resurrection of the body and the life everlasting, an assurance that the Saviour Himself took the body as well as the soul as an image of His eternal attributes. Hence the Apostle looks at the body in its twofold relation to the dead and the living. As regards the former, he asks, Why is it to you an incredible thing that the body shall rise from the grave? and answers the question in his matchless argument on the resurrection. As regards the last, he presents this argument for the Redemption of the Body.

We scarcely realize what the sufferings of the *body* are, and how all its sufferings remain, no matter how much the spirit may rise above them. *We* may forget bodily pain while our thoughts roam in ecstasy. The martyr Stephen may in the

sight of his risen Master forget the tortures of the flesh, but his broken and crushed limbs none the less know and feel the agony. The poor body is subject to all the pain and suffering, and cannot rise above it; nay, more than all, is subjected *not willingly*, for the body did not of its own volition partake of the Fall, but has been subjected by Him who hath subjected the same in hope—subjected it to ‘vanity,’ to death. For the poor body there is only *hope*. As the Apostle says, it is subjected in *hope* (we do not need to avoid the translation of the Authorized Version); it cannot free itself from pain and suffering *now*, but at the last it can and will be delivered from corruption into liberty—a liberty of glory, that belongeth to the children of God, to sonship with the Father.

To the friends of the dead the Apostle exclaims: Courage, this body, now dead to you, will be alive unto God through Jesus Christ our Lord. He is the resurrection of the body, and this body shall put on ‘incorruptibility’ (*ἀφθαρσία*, both a state and quality) and immortality.

To those who are living, and complain of the *παθήματα* of the flesh, the Apostle declares that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us: that the earnest expectation of every *human*

creature (the *κτίσις*) waits for this manifestation, waits for the redemption of the body.

The *κτίσις*, the living human creature which has a *σῶμα*, waits for the redemption of that *σῶμα*; of that *σάρξ καὶ αἷμα* which (1 Cor. xv. 50) cannot inherit the kingdom of God.

And this *redemption* of the body is what will come to the *quick* at the last day. 'We shall not *all* sleep,' says the Apostle, 'but we shall all be *changed*.' There can be no *resurrection* of the body save to the *dead*. This redemption of the body is an assurance for the living, to the hundreds of millions who shall be living at the last day, who will have a redemption of the body, but no resurrection. It was, too, this redemption of the body which Enoch had when he walked with God and was not, for God took him, and Elijah when swept heavenwards in the chariot of fire !

Accepting, then, this interpretation of *κτίσις*, we have an enlarged conception of the redemption of the body. For S. Paul assures us that the living body, with earnest longing, waits for this revealing, being subjected not of its own will to the bondage of corruption, but nevertheless in hope. Do we not usually regard the body as simply the casket for the soul? But this is not the teaching of the Apostle. He directly teaches that the body has its

distinct expectation, hope, and recompense of reward; and though flesh and blood cannot inherit the kingdom of God, yet we can conceive a *change* which will not destroy the identity and individuality of the body when made like unto His glorious body. As necessarily the bodies of those who rise from the dead must be similar to the bodies of those who are 'changed,' we have here also an image of the body of the resurrection.

It will be remembered that we are indulging in no speculations, but seeking to ascertain the meaning of the Apostle, and of the great mysteries which he is disclosing.

But it may be asked, If the Apostle meant to give this meaning to the word *κτίσις*, why did he not make such plainer, and not leave a mystery surrounding this passage for nineteen centuries?

The answer to this is, that the fault may be in ourselves. The meaning of the Apostle may have been quite clear to those to whom it was addressed, and may have only become clouded by neglect or perversion.

But what other word could the Apostle have used than *κτίσις*, elsewhere used by him with the same signification, and the natural translation of which, 'creature,' is the only word rightly applicable in English? Surely *ἄνθρωπος* or *ἄνθρωπος*, which means

a man fully endowed with all the powers of *body*, *mind*, or *spirit* in a greater or less degree, would in no way have conveyed the meaning of the Apostle, who sought to limit the application to the living body *apart* from these attributes, intellectual and spiritual, which fill up the fulness of one who, made a little lower than the angels, was crowned with glory and honour.

The word *σῶμα* meant only a body—not necessarily a living body; and *σάρξ* gave no further or more satisfactory meaning. No! the word *κτίσις* was the only word that the Apostle could use; not *κτίσμα*, *any created thing* (1 Tim. iv. 4), but *κτίσις*, a human creature!

As an illustration, we are reminded that this very use is common in English. How often do we speak of a *creature* in this abstract way, of a *poor creature*, when alluding to a living man, but detached from the endowments of which we have spoken!

One suggestion would seem to be timely.

We, after the lapse of many centuries, and with the recollections of the myriads whose bodies rest in the dust, awaiting the general resurrection at the last day, are apt to consider ‘the resurrection of the dead’ the cardinal feature, to the virtual exclusion of the ‘redemption’ of the bodies of

those who, living on the earth at the Second Advent, 'shall be changed.' Of these there will be then in the natural increase of our race countless multitudes. We are apt to overlook these, especially in view of a narrow appreciation, to which we will refer later, but in the time of the Apostle it was quite different. *Then* the redemption of the bodies of the quick seemed quite as important as the resurrection of the dead, on account of the belief in the early Second Advent of our Saviour.

This was due to three principal causes :

First, to the language of our Saviour, which, implying a sudden coming at the last day, was understood as meaning an early coming ; and also perhaps to His words to the disciples, 'There be some standing here which shall not taste of death ;' and to the Apostle John, 'If I will that he tarry till I come.' S. Peter so understood, and proclaimed, 'The end of all things is at hand.'

Second, because the signs of the times, the wars, tumults, and other disturbances and disorders, seemed to be those which our Lord had prophesied would immediately presage His second coming.

Third, from a misapprehension of prophecy.

If it be remembered that this was the current belief, it will be seen how lively would have been the interest, and how intense the appreciation, of those disciples to whom this Epistle was addressed, in the redemption of the body ; and, doubtless, there was no difficulty, even to their intellectual powers, in a full apprehension of what we here claim was the meaning, lesson, and promise of the great Apostle.

We have said that this great subject of the redemption of the body was possibly likely to be overlooked in view of a narrow appreciation of other language of the same Apostle.

Does not S. Paul, in his great chapter which forms the sublime committal and requiem of our Burial Service, have in view there also this redemption of the body as well as the resurrection of the same ?

Would the Apostle have been likely to make the clear antitheses and contrasts, if such had not been the case ?

Let us read the passage in this light : 1 Cor. xv. 50-57.

Ver. 50. Now this I say, brethren, that flesh and blood (the living) cannot inherit the kingdom of God ; neither doth corruption (the dead) inherit incorruption. Behold I show you a mystery : we

shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and *the dead* shall be raised incorruptible, and *we* (the living) shall be changed. For this corruptible (the dead) must put on incorruption, and this mortal (the living) must put on immortality. So when this corruptible (the dead) shall have put on incorruption, and this mortal (the living) shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? (wherewith thou didst intend to slay the living). O grave (Hades—*ᾠδὴ*), where is thy victory? (over the dead thou hadst imprisoned, but art now compelled to restore).

The parallelism of the foregoing is destroyed by the Revised Version in verse 55 by the repetition of the words 'O death,' but if it be a quotation, or rather an adaptation, of Hosea xiii. 14, the Authorized Version would seem to be the more correct.

Does not the foregoing distinction between the living and the dead at Christ's coming seem to harmonize with our Lord's saying, 'I am the resurrection, and the life: he that believeth on Me, though he die (Revised Version), yet shall he

live (*i.e.*, when I come again and raise him) : and whosoever liveth (*i.e.*, at My second advent), and believeth on Me, shall *never* die' (*i.e.*, shall never die at all, but shall be changed) ; and the circumstances of its utterance at the grave of Lazarus would seem to confirm this view.

This is suggested merely to further elucidate the significance and power of S. Paul's argument as to the redemption of the body.

There are naturally many objections which may be presented to the interpretation here offered, possibly among the first its relative originality. It may be asked, Is it not reasonable to assume that in these many centuries such an explanation would have been suggested if it had merit and value ? To this we reply—

First, that exact interpretation is more or less of recent growth.

Second, that it would seem as if the early writers had started with a preconceived view that S. Paul was referring to *creation*, and to that development which should change things temporal into a new heaven and a new earth, wherein dwelleth righteousness, and never sought by critical examination to grasp the meaning of the Apostle ;

and that this same idea has dominated later thought.

Third, that S. Augustine, though, indeed, he is not always consistent in his interpretation of the passage, did in one place sketch the outline of the view here adopted.

It certainly must be conceded that there is *no accepted interpretation* at this time—the proof of this has been submitted—and it is also clear from the radical change of idea involved in the translation of *κτίσις* as *creation* in the Revised Version. Further, it can scarcely be contended that any interpretation with which we are familiar is harmonious, and connected with the object of S. Paul's argument, viz., an explanation why the saints suffer bodily afflictions.

These immortal words of the great Apostle, if read in the light of the interpretation here offered, seem to clearly present the sufferings of this present life, the earnest expectation of humanity, leading up to the final consummation, the redemption of the body. The *κτίσις* is, at last, to attain its redemption; it is bought with a price, as S. Paul says elsewhere, 'Ye are not your own; ye are bought with a price: therefore glorify God in your body' (τῷ σώματι ὑμῶν—I Cor. vi. 20). We are to wait

for the Saviour, the Lord Jesus Christ, who shall change the body of our humility (τὸ σῶμα τῆς ταπεινώσεως ἡμῶν), that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself (Phil. iii. 21).

It was perhaps in a literal as well as in a mystical sense that the great Apostle, who proclaimed the Redemption of the Body, could say, 'From henceforth let no man trouble me, for I bear in my body (ἐν τῷ σώματί μου) the marks of the Lord Jesus' (Gal. vi. 17).

THE END.

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